in the economy of the universe. For in the complete
and inalienable self-knowledge of the Brahman
which is necessarily all-knowledge, since all this
that is is the Brahman, such phenomena cannot
have come in as a chance, an intervening accident,
an involuntary forgetfulness or confusion of the
Consciousness-Force of the All-Wise in the cosmos or
an ugly contretemps for which the indwelling Spirit
was not prepared and of which it is the prisoner
erring in a labyrinth with the utmost difficulty of
escape. Nor can it be an inexplicable mystery of
being, original and eternal, of which the divine All-
Teacher is incapable of giving an account to himself
or to us. There must be behind it a significance
of the All-Wisdom itself, a power of the All-
Consciousness which permits and uses it for some
indispensable function in the present workings of
our self-experience and world-experience. This
aspect of existence needs now to be examined more
directly and determined in its origins and the limits
of its reality and its place in Nature.

This problem may be taken up from three
points of view,—its relation to the Absolute, the
supreme Reality, its origin and place in the cosmic
workings, its action and point of hold in

the
individual being. It is evident that these
contrary
phenomena have no direct root in the
supreme
Reality itself, there is nothing there that
has this
character; they are creations of the
Ignorance and
Inconscience, not fundamental or
primary aspects
of the Being, not native to the
Transceiidence or